

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY  
NEW TESTAMENT INTERPRETATION

A. T. ROBERTSON

NORTON HALL, ROOM 22

LOUISVILLE, KENTUCKY

May 1, 1934.

My dear Dr. Robinson: I do not

have my New York lectures written  
out in full, only full notes.

There is a sermon which you  
can use, but I reserve it to  
in a future book of sermons  
if I wish to. It was left  
out.

Passing on The Torch & Other  
Sermons (Revell)

Because the book was large enough.  
Have you skinned this book? If so,  
send me the serial.

Cordially yours, A. T. Robertson



First Presbyterian Church

Samuel Turner Foster, D. D., Minister

Carbondale, Pa.

5-3-1934

Editor of "The Presbyterian"  
Philadelphia, Penna

Dear Dr. Robinson

Yours of the 27<sup>th</sup> ult. reached me at above  
address yesterday. I thank you for your letter.

I shall be happy to make the contribution  
desired ~~when~~ when I shall have completed my  
present circuit (including Buffalo & N. Y. C.)  
on the 13<sup>th</sup>. Just now I have no leisure for  
literary work.

You may hear from me early after date  
given.

Sincerely yours

M. J. Reich.



THE THEOLOGICAL SEMINARY  
PRINCETON, NEW JERSEY

PROFESSOR DONALD MACKENZIE, D.D.  
31 LIBRARY PLACE

May 3rd. 1934.

Rev. Stewart M. Robinson.  
Elizabeth. N. J.

Dear Mr Robinson,

Your letter of yesterday reminds me that the General Assembly is drawing near and that I must be ready to do my part.

My paper on Calvin is as yet in a very imperfect form - it is in the process of being born - but when it comes to the birth I shall send you a copy - unless there is anything against rules in so doing - I mean unless the Assembly clarify it as then own to do with it as they please. I do not think there is. As soon then as I can I shall let you have the M.S. As regard other contributions my difficulty is to know exactly what might be useful. If you can suggest any topics in which I could write I shall try to help. I enclose cheque for 3 dollars subscription for Magazine. May God bless you richly in your work

Yours very sincerely  
Donald Mackenzie



WILLIAM PHILLIPS HALL  
PRESIDENT

HUGH R. MONRO  
MRS. FINLEY J. SHEPARD  
VICE-PRESIDENTS

WILLIAM HENRY MATTHEWS, D.D.  
GENERAL SECRETARY

## American Tract Society

SEVEN WEST FORTY-FIFTH STREET  
NEW YORK, N. Y.

REV. EDWIN NOAH HARDY, PH. D.  
EXECUTIVE SECRETARY  
AND  
RECORDING SECRETARY

GEN. CHARLES ELLIOT WARREN  
TREASURER

ARTHUR W. COBBETT  
ASSISTANT TREASURER

May 3 1934

Rev. Stewart M. Robinson, D.D., Pastor,  
Second Presbyterian Church,  
Elizabeth, New Jersey.

Dear Dr. Robinson:

I have the honor and it gives me great pleasure to inform you that, at the Annual Meeting of the American Tract Society, held on Wednesday, May 2, 1934, at the Chapel of the Collegiate Church of St. Nicholas, New York, N.Y., you were unanimously elected a member of the Board of Managers, for one year, from May, 1934 to May, 1935.

I am enclosing the annual Secretarial report, that you may share with us, and be cheered by, the Society's remarkable record for the past year. Later, we will send you the Annual Report of the Society, containing statistical, financial statements and other interesting material.

As I have already informed you, there are very few meetings of the Board of Managers during the year, and the duties are not arduous. However, your name and your influence will be of great assistance to us, and we believe that you will find association with the members of the Board and a share in the work of the Society a matter of great satisfaction to you.

Sincerely yours,

*Edwin Noah Hardy*

Recording Secretary.

ENTH:AMM

A. Z. Conrad  
Pastor's Study  
Park Street Church  
Boston, Massachusetts

May 3, 1934.

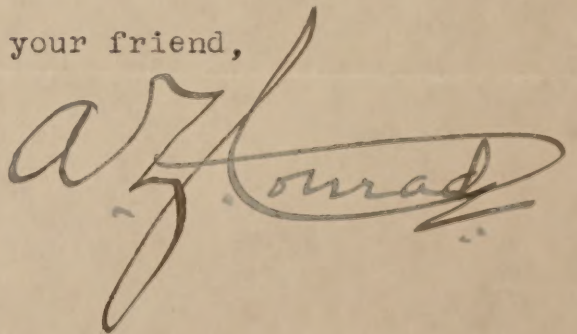
Rev. Dr. Stewart M. Robinson,  
Second Presbyterian Church,  
Elizabeth, New Jersey.

Dear Robinson:

With regard to Bradford College,  
I have known it for many years, but with  
no intimacy whatever. I only know it  
for its excellent scholarship and I should  
say its good ethical standing. As to  
its religious position, my judgment is that  
it is almost negative.

I wish I could give you more detailed  
and satisfactory information.

Always faithfully your friend,

A handwritten signature in cursive script, reading "A. Z. Conrad". The signature is fluid and stylized, with the first name "A. Z." and the last name "Conrad" clearly distinguishable.

C:MC



# First Presbyterian Church

Sixth Avenue  
Pittsburgh, Pa.

May 10, 1934.

CLARENCE EDWARD MACARTNEY  
MINISTER

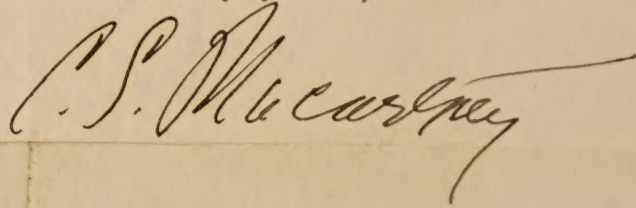
Dr. Stewart N. Robinson,  
THE PRESBYTERIAN,  
1217 Market St.,  
Philadelphia, Pa.

Dear Dr. Robinson:

I have just returned to the city, and find your letter and the enclosed editorial for next week. It is too late now for me to wire you any word concerning it. On the whole, I think it is a well chosen statement. However, I am a little disappointed in that you do not make a brief statement as to the defection from the faith in the Presbyterian Church, today as in past years; and that the policy of THE PRESBYTERIAN will be to combat that decline and espouse with enthusiasm the great doctrines of our church.

With best wishes, I am

Faithfully yours,

A handwritten signature in dark ink, reading "C. S. Macartney". The signature is written in a cursive style with a long, sweeping horizontal line extending to the right.



Wilson College  
Chambersburg, Pa.  
OFFICE OF THE PRESIDENT

May 12, 1934

Rev. Stewart M. Robinson, D.D.  
Second Presbyterian Church  
Elizabeth, N.J.

My dear Dr. Robinson:

Thank you for your very kind note. I supposed you probably did get to the Presbyterian one day in the week and that I could probably get a chance of seeing you when my plans were duly made.

I have had a desperately bad time this spring and when I appeared at chapel yesterday morning I created quite a sensation. I think I am very much better. I know that the oculist who, after long hesitation, gave me new glasses last week in Philadelphia has greatly improved my sight and I think the nervous strain which bad glasses have been producing for some time.

I am very much obliged to you for your telegram asking us to have 300 words of Wilson life sent you before the 21st. Mary Louise Swain, who is the second daughter of Swain of the Woodland Presbyterian Church, Philadelphia, has undertaken the commission and I am sure she will do it well, although 300 words evidently puzzled her. It was like telling you and me that the measure of a man was five feet six.

This is rather confidential, at least until the Seminary Board meets next week. Has anything been said in The Presbyterian, or have you seen anything in the religious papers about the casting out of the memorials of the great and good who made Princeton Seminary from their accustomed places in the Seminary chapel?

I did not know of this until early this spring and I immediately asked that my brother's memorial tablet, not being any longer acceptable for the chapel where it was placed by permission of the Board of Trustees, might be returned to me.

I know what this kind of thing means and I do not want to be involved in any controversy. When I was at Miami University the sometime Oxford College for Women, which was the personal property of the father of Mrs. Benjamin Harrison, fell on hard times and was sold out, with the reservation of a very fine portrait of Dr. Lord, who became Professor at Miami University.

*Mrs. H.'s father*



*The other institution*  
There arose quite a controversy after a time as to the ownership of the portrait and Mrs. Harrison, her husband having just been elected President, appealed to me to straighten the thing out. I learned then for the first time how many things could become involved in such a case. A neighboring institution, which bought the property of the old 'woman's college', wanted the picture for advertising purposes and of course the Harrisons were terribly opposed to this. ~~They~~ subsequently appealed to the D.A.R. to found a professorship in Mrs. Harrison's honor after her death. You see what a mess can grow out of a very small thing.

I do not want my brother's simple memorial, which I placed in the chapel in accordance with his instructions, to become mixed up with this sort of thing. I had similar experiences at Lafayette and when I first came to Wilson.

Of course I have some very dear interests in other tablets that were in the old chapel and I have perhaps a deeper interest in the fact that the new chapel departs from Presbyterian form in every respect.

After all this preface, what I want to know is, have you had anything in The Presbyterian in the last eighteen months with regard to this new chapel? If you have I have overlooked it, but my eyes have been very bad.

With warm regard for yourself and Mrs. Robinson,

Very truly yours,

*E. D. Warfield*



# The All Russian Evangelical Christian Union

A. R. E. C. U.

ВСЕРОССИЙСКИЙ СОЮЗ ЕВАНГЕЛЬСКИХ ХРИСТИАН

(B. C. E. X.)



The Council in U. S. S. R. Russia:  
Moscow.

I. S. Prokhanoff, Founder  
and Honorary President  
I. I. Jidkoff, President  
A. I. Andreeff, Vice President  
A. V. Kareff, Treasurer  
P. S. Kapaligin, Secretary  
M. A. Orloff, Member.

Адрес заграницей:

Address abroad:

Mr. I. S. PROKHANOFF

May 15<sup>th</sup> 1934  
New York

156, Fifth Ave

Room 411

address  
office  
office

New York

Rev. Edward Robinson, D.D.

2<sup>nd</sup> Presbyterian Church

Elizabeth, N. J.

Dear Dr. Robinson,

Mr. Edward C. Miller visited me today and gave me your message concerning your intention to write a review of my book: "In the Cauldron of Russia" and your wish to hear my address in your Church (if I understood him right). We agreed that he should arrange with you for a convenient time, when I can meet you at Elizabeth, N. J. on Monday or Tuesday afternoon. But after I spoke with Mr. Miller I found that for me would be also convenient to come and to see you on Thursday, Friday (afternoon), Saturday (forenoon) this week. It would be convenient for me to deliver my address in one of your meetings the next Sunday (May 20<sup>th</sup>) or the following (May 27<sup>th</sup>). But, of course, the decision belongs to you. You can give your answer as to the time of my visit to your office in the Elizabeth Church either through Mr. Miller who so kindly consented to do this or directly by mail.

With my best wishes and greetings  
Very sincerely I. S. Prokhanoff



# The Presbyterian Church in the United States of America

## OFFICE OF THE MODERATOR

REV. JOHN McDOWELL, D.D., LL.D.  
MODERATOR

156 FIFTH AVENUE  
NEW YORK

May 16, 1934.

Rev. Stewart M. Robinson, D. D.,  
Second Presbyterian Church,  
East Jersey Street, near Broad,  
Elizabeth, New Jersey.

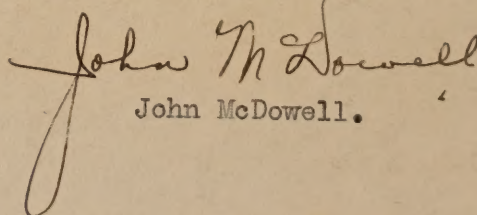
My dear Dr. Robinson:

If you are going to quote anything from me in your General Assembly number, I will be glad to have you use the enclosed statement. I am also enclosing a full copy of my Assembly sermon. Any use you may make of it will be appreciated.

May I take this opportunity to express my gratification in your election to the editorship of The Presbyterian. Your election is a source of genuine satisfaction to those of us who believe that in Christianity we have a religion about which we are not afraid to reason and in which we are not ashamed to believe.

With all good wishes, I am

Very sincerely yours,

  
John McDowell.

JMcD:MEL.  
Enclosures-2



HENRY F. POPE,  
10600 QUINCY AVE., S.E.,  
CLEVELAND, OHIO.

May 16, 1934

Rev. Stewart M. Robinson,  
Second Presbyterian Church,  
East Jersey St. nr. Broad,  
Elizabeth, N.J.

Dear Mr. Robinson,-

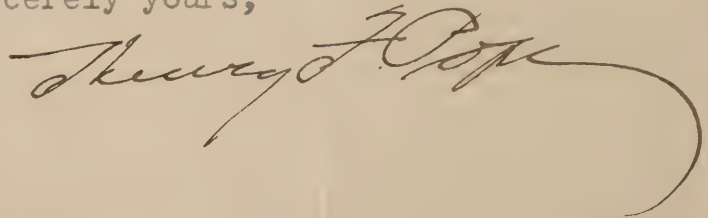
I am delighted to learn, through your letter of the 8th inst., that you are coming to Cleveland. We shall certainly hope to see you while you are here and learn all about your work in Elizabeth and the new editorial distinction, not to mention Mrs. Robinson and the big family.

We are going to print an item in next Sunday's Bulletin mentioning your coming so that people who knew you in the Second Church may be on the lookout for you.

Have you been assigned some church in which to preach while here? If not, Dr. Bird would like to know it when you arrive, so as to arrange for you to have some part in our service. A preacher has already been assigned to us.

Please let me hear from you when you get here.

Sincerely yours,

A handwritten signature in cursive script, reading "Henry F. Pope". The signature is written in dark ink and features a long, sweeping flourish that extends from the end of the name.



# MODERN MISSIONS MOVEMENT

ERNEST GRAHAM GUTHRIE  
CHAIRMAN

77 WEST WASHINGTON STREET  
CHICAGO

JOHN NUVEEN, JR.  
TREASURER

HENRY S. HOUGHTON  
VICE-CHAIRMAN

RESEARCH DEPARTMENT  
902 CHAPEL STREET  
NEW HAVEN, CONN.

CHARLES J. EWALD  
EXECUTIVE SECRETARY

ORVILLE A. PETTY, DIRECTOR

May 18, 1934

Editor  
The Presbyterian  
1217 Market Street  
Philadelphia, Pa.

Dear Sir:

I am sending herewith a copy of the Announcement of the Modern Missions Movement, which has been organized as a continuation of the National Committee for the Presentation of the Laymen's Foreign Missions Inquiry. I would call your special attention to page 11 of the pamphlet, which contains the copy of the letter which was addressed to Mission Boards, also to pages 15 to 18, where are printed the names of the members of the National Committee of the Movement.

We would appreciate it if you would call attention to this Movement in your important journal and state that full information will be sent on request to the Modern Missions Movement, 77 West Washington Street, Chicago.

Very truly yours,

*Charles J. Ewald*

E:E

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.156 FIFTH AVENUE  
NEW YORK

June 8, 1934

OFFICE OF SECRETARY

Rev. Stewart M. Robinson,  
Second Presbyterian Church  
East Jersey Street, near Broad  
Elizabeth, New Jersey

My dear Stewart:

I have delayed replying to your letter of May 31st until after the meeting of our Board this week at which time the following action was taken:

"Communications were presented from the Rev. Ernest Graham Guthrie, D.D. and Mr. Charles J. Ewald with reference to the "Modern Missions Movement", the perpetuation of the volume "Re-Thinking Missions," these letters proposing cooperation between the Movement and Mission Boards in enterprises undertaken and prosecuted in harmony with the principles and recommendation of the Report of the Laymen's Foreign Missions Inquiry." It was voted in reply to call attention to the actions of the Board and the General Assembly expressing their inability to agree with the view of the fundamental basis and principles of the foreign missionary enterprise as set forth in "Re-Thinking Missions," and to forward a copy of the action of the Board taken on November 21, 1932, and of its Annual Report, giving a full account of the work of the Board and the cooperative enterprises in which it is engaged, and to state that the Board is ever ready for the fullest possible measure of cooperation and union in any missionary work that is in accord with the missionary aim of the Board as defined in its Manual and that rests on the New Testament as the authoritative basis of the missionary enterprise and the authoritative source of true and fruitful missionary principles!"

I had hoped that we were at an end of the difficulties created by "Re-Thinking Missions" and ought we not on the part of our Church to do all that we can to regard the matter as closed in accordance with the action of the last meeting of the General Assembly as follows:

"That this Assembly reiterates the action of the Assembly of 1933, particularly regarding the volume "Re-Thinking Missions." The Board by unanimous action on January 15, 1934, declared, 'The Board definitely disavows those parts of the volume "Re-Thinking Missions" which are not in harmony with New Testament teachings and not in agreement with the doctrinal position of the Presbyterian Church.' The General Assembly trusts that the matter formerly at issue may now be dismissed, and that all will now unite for the larger task."

Very cordially yours,

*Robert E. Speer*

Dictated by Dr. Speer  
Signed in his absence

RES:B



*Recd. May 12, 1901*

# Modern Missions Movement

An Announcement

# Modern Missions Movement

*Published by the*  
EXECUTIVE COMMITTEE

77 West Washington Street  
Chicago, Illinois



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Plan of Procedure
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## A SKETCH OF PROGRESS

"All this excitement about Missions" was started by a group of Baptist laymen in New York City on January 17, 1930. Mr. John D. Rockefeller, Jr., who with Christian insight and statesmanship envisaged possible changes in approach and service, and who, like others, desired re-assurance as to this phase of world-wide stewardship, called this group of loyal and generous friends of Missions together. Dr. John R. Mott, a world figure in Missions, who had just returned from visiting mission fields around the world, spoke to this group of the changing psychology of the East and the West, and of the emerging problems of adjustment in missionary policies and procedures.

### LAYMEN SEEK THE FACTS

The suggestion to make a fresh, impartial survey and appraisal of work on mission fields became a spontaneous objective. Within a short time volunteer groups from seven communions united in this timely adventure. Although this spontaneous venture into causes of a great emergency originated in the creative thinking of givers to missions, several Mission Boards agreed to cooperate.

Every well-informed individual with a vital and practical interest in the great missionary enterprise had become acutely aware of decreasing contributions, a diminishing number of recruits for foreign service and a growing resentment in the restive Orient towards the "predatory West". It seemed to this union of lay-groups that the situation should be met by a frank facing of the facts and their courageous evaluation. Thus the Laymen's Foreign Missions Inquiry began. This extensive survey was largely financed by Mr. Rockefeller—a very substantial supporter of Missions. Mr. Albert L. Scott, a leading layman of New York City, was chosen Chairman of the Inquiry and of the Executive Committee—later as a Commissioner. To this Christian statesman we are indebted for the success of the Inquiry—for over three years he gave himself unselfishly and with unwearied patience to this absorbing task.

Research and Appraisal constituted the first stage of the Inquiry. In preparation and execution this task occupied nearly three years. Upon request by the Laymen's Committee the research phase was undertaken by the Institute of Social and Religious Research, New York. This institution brought to the task the expert leadership of its staff, and enlisted in addition a large group of specialists. Twenty-eight of these "Fact-Finders" (not including Home Base investigators) were divided into three groups which covered India-Burma, China and Japan. Their studies were chiefly concerned with the mission work under the auspices of the cooperating Boards in America. About one-third of these Fact-Finders had rendered missionary service under appointment in the countries studied.



Dr. Galen M. Fisher, Executive Secretary of the Institute, also General Director of the Fact-Finders, had, in previous years, achieved notable success as a missionary in Japan. The substance of these basic data consisting of five volumes in a preliminary printing, hundreds of confidential interviews with missionaries and nationals in each country, and thousands of pages of additional information (appendices to reports), were made available to the Commission of Appraisal before it embarked for the Orient in September, 1931. Concerning these "Fact-Finders' Reports", edited later and published, an internationally known teacher of missions has written, "No equally extensive, objective, intelligent study of so large a section of the missionary enterprise has ever been made in the entire history of Christianity."

#### A CAPABLE GROUP WITH A FREE HAND

While the Research Staffs were seeking the facts on the various mission fields, the Laymen's Committee searched far and deeply for the personnel of the Appraisal Commission whose high duty would be the evaluation of these research data when checked and extended by its own studies *on the field*. This wisdom and caution resulted in the selection of a representative, and at the same time, distinguished group—a typical cross-section of recognized Christian leadership in America, all church members (evangelical), who courageously and with Christian loyalty attempted the delicate but urgent task which officials had not clearly seen nor essayed, namely, outlining the general recasting of the missionary enterprise in adaptation to significant changes in world-psychology.

Very fortunately, Prof. William Ernest Hocking of Harvard University was selected as Chairman of the Commission. As philosopher, mystic, Christian, and Churchman, Professor Hocking has signalized his leadership in the Report—RE-THINKING MISSIONS. Other Commissioners equally well known and successful in their respective spheres contributed their full share; and all were constructive colleagues. Every member of the Commission took the task assigned seriously, held to it with unstinted strength and returned hopefully: the thrill of an epoch-making task notably done is their reward! Concerning the special qualifications of individual Commissioners, brevity forbids development. Let it suffice to say that all were contributors to missions, that two had served many years in the Orient, and that one-third of the total number had been sufficiently interested in progressive procedure to attend the Jerusalem Conference in 1928. It is doubtless well that the Report *was* made by a lay-group from *inside* the churches but *outside* traditional management of the missionary enterprise.

These two phases—fact-finding and appraisal—constitute the first stage of the "Modern Missions Movement" as sketched in these pages. Although these phases were not simultaneous, or by

the same personnel (with one exception), the integration was effective. Available Fact-Finders met with the Commission for several days of discussion prior to its sailing. The Commission took with it several steamer-trunks of data prepared by the Fact-Finders. One of the Commissioners had been one of the Fact-Finders. One of the Fact-Finders sailed with the Commission as adviser; another Fact-Finder succeeded him later and returned with the Commission. The articulation of research and evaluation was satisfactory—a case of integrated operation. This stage may be called, "The Preparation of the Report."

#### FINDINGS REVEALED TO MISSION BOARDS

The second stage began at Hotel Roosevelt in New York on November 18 and 19, 1932, when the Directors and Sponsors of the Laymen's Foreign Missions Inquiry welcomed the representatives of Foreign Mission Boards and other invited guests, and where the Commissioners summed up various sections of the Report—RE-THINKING MISSIONS, then on sale for the first time—in short addresses, with illuminating comments. *Interest was intense*. Scores of questions were presented by the guests and answered by the Commissioners—that intelligent discussion might obtain on this occasion, the Boards had been supplied with preliminary (photostatic) copies well in advance of the meeting. Extensive newspaper releases had attracted attention of thousands and had awakened pertinent reactions. Not only the daily press but weekly and monthly periodicals and radio speakers took up the theme, and soon reverberations girdled the world. In America and abroad the beginnings of *re-thinking* Western Christianity and its exportations, assumed aspects of prophecy.

Momentary misunderstandings arose because of the brevity of the Report, and because the Commissioners had deliberately avoided traditional terminology—trite, ambiguous phrases—and used bright, soul-kindling sentences. Commissioners were at once deluged with requests to interpret the Report by local, and by larger, representative groups. All responded gladly to the limit of time and energy.

#### COMMISSIONERS INVITED TO CHICAGO

Shortly after the Hotel Roosevelt Meeting an urgent request came to the Laymen's Committee from a group of Christian leaders in Chicago, that a similar, but more inclusive, meeting be set up in Chicago—Dr. Ernest Graham Guthrie headed this group. A great meeting was held in Hotel LaSalle on January 27 and 28, 1933. The attendance was phenomenal (899). In the main these were representatives of the *churches* of many denominations, chiefly from the Middle West. The same procedure was followed as in the initial meeting in New York; there was evident, however, a deeper understanding and more sympathetic appreciation of the



principles and recommendations of the Report. Requests soon followed from other great cities for similar meetings where all of the Commissioners could attend and lead in the presentation and interpretation of the Report. It was decided that such a series of meetings would be asking too much of the Commission since its busy members would have to synchronize their schedules, at great inconvenience, to fit into such a plan. But the conviction persisted that some plan should be devised whereby members of the Commission could visit many centers in response to increasing requests.

#### A PLAN TO MEET MANY REQUESTS

With prophetic vision and courage, Doctor Guthrie and Mr. Charles J. Ewald, Executive Secretary of the Fellowship for Christian Cooperation, proposed the organization of "The National Committee for the Presentation of the Laymen's Foreign Missions Inquiry." This step was approved by the Laymen's Committee of the Inquiry, which agreed to meet the necessary traveling expenses of Commissioners (and a few Fact-Finders) who were to render this service without remuneration. Invitations to serve on a National Committee were sent to over one hundred clerical and lay leaders in many communions across the country; only six of those invited declined and only two of these because they were not in sympathy with the proposal. Those accepting constituted the National Committee, numbering one hundred six. An Executive Committee was chosen with Doctor Guthrie as Chairman, Dean Thomas F. Holgate as Vice-Chairman, Mr. John Nuveen, Jr., as Treasurer, and Mr. Ewald as Secretary. These organizational steps were taken on May 19, 1933. Mr. Ewald was loaned for about a year to the National Committee (without expense to it) by the Fellowship for Christian Cooperation, and with the cordial approval of the International Committee of the Young Men's Christian Association, on whose staff he served in Latin America for thirty years, for almost a decade as Administrative Secretary for that entire area. In January, 1934, Dr. Orville A. Petty was made Field Representative in order, especially, that an extensive study might be made of current reactions to the Report.

During the year the Report was presented by representatives of the Inquiry in more than fifty cities, from Coast to Coast and from Duluth to New Orleans. Many requests had to be declined on account of lack of time, away from regular tasks, which would be required of Commissioners. Everywhere deepening interest and expectancy were discernible. Over fifty thousand copies of the Report went into circulation: people could now read, and were reading, it for themselves! Some of the most fruitful discussions of the Report were taking place among the missionaries on the field. In the meantime the Laymen's Inquiry provided for the editing and publishing of additional material by the Appraisal Commission—

(a) the Regional Reports (three volumes) which expanded and clarified some of the terse suggestions in RE-THINKING MISSIONS; (b) the Fact-Finders' Reports (four volumes), which confirmed the conclusions of RE-THINKING MISSIONS, and indeed, corroborated the findings of the Commission as consistent with the facts and as conservative and constructive policies. In addition to making arrangements for the presentation of the Report by Commissioners in many centers, the National Committee printed and distributed widely a leaflet, "How to Make the Best Use of the Laymen's Report"<sup>1</sup> which contains suggestions "as a partial answer to the question which thoughtful laymen have everywhere been asking, 'what can we do to encourage action by our Boards in line with the recommendations of the Inquiry?' " For the benefit of those who could not, or would not, find time to read the complete Report, a "Digest"<sup>1</sup> by Dr. Stanley High was published, with an introductory statement by Professor Hocking on "The Basis of Christian Cooperation in Missions." At almost every meeting addressed by Commissioners, and with increasing accent as the months passed, the specific question was raised—"What are the Boards doing about it?" This issue has become acute. Although reading and discussing the Report continue, another step is urgent: the presentation stage is not enough.

#### MEETING DEMAND FOR ACTION

*The third stage*, which may be called "The Stage of Application," emerged late in March, 1934, when the National Committee for the Presentation of the Laymen's Foreign Missions Inquiry reconstituted itself as the National Committee of the Modern Missions Movement. Its then existing Executive Committee was also reconstituted and now includes some who served on the Laymen's Committee and as Commissioners as well as other leaders of wide geographic distribution.

It is significant that when more than one hundred representative leaders from many communions and all sections of the country voted on the question of reconstituting themselves as the National Committee of the "Modern Missions Movement," and on the adoption of a Plan of Procedure<sup>2</sup> only one voted in the negative and discontinued connection. Those who approved, however, are but a few among thousands who have been deliberating, and who are convinced that the time has come (and is passing) for the most profitable adoption of the Conclusions of RE-THINKING MISSIONS without evasion or delay; and further, who believe that the task of the *application* of the principles and recommendations of the Report and Regional Reports by the Appraisal Commission is an immediate duty and opportunity. It is not intimated, however, that

<sup>1</sup>May be secured from Modern Missions Movement, 77 West Washington Street, Chicago, Ill.

<sup>2</sup>See following pages.



the Report is regarded as final; it is taken rather as a promising way to continue to *re-think* and to readjust the missionary enterprise.

The "Modern Missions Movement," in its *present* stage, is attempting to cooperate with any Board or other agency which avows its "determination to do what is needful," in the vigorous application of the conclusions advanced in the Report, "without counting the cost of personal and denominational advantages." It does not desire to start or maintain any specific projects of its own. Its adopted "Plan of Procedure"<sup>1</sup> is an attempt to foster the *application* of the Report without recourse to such a "new organization" as has been urged from many quarters. It is an effort, also, to suggest, by the aid of its Research Department, opportunities for investment in those types of mission work, old or new, by whomsoever conducted, which may appeal to potential and discriminating contributors of different religious affiliations or none. The cooperation of sympathetic missionaries on the field, and of leading nationals as well, is being sought. The plan for the *application* of the conclusions of the Report assumes that promising elements in the solution of the present crisis may obtain at once, by first approaching the problems involved through the Boards. A recent publication of one of the Foreign Mission Boards indicates the increasing measure of cooperation by the Boards and calls special attention to significant steps that are being taken as a direct result of the Reports of the Laymen's Inquiry. Some of the Boards have from the first stimulated the study of the Report and are giving increasing attention to its conclusions. Some have issued statements on the Reports. The most significant of these is that adopted by the Prudential Committee of the American Board, Boston, on April 10, 1934.<sup>2</sup>

<sup>1</sup>See following pages.

<sup>2</sup>"Pursuant to the traditions of the American Board and to our immediate announcement when the Laymen's Report—*Re-Thinking Missions*—was published, we have continued the sympathetic study not only of the Report but of the Regional Reports by the Appraisal Commission, also the Fact-Finders' Reports, and have encouraged the study at home and on the field of these principles and recommendations, seeking to solve the problems of their application.

"Resolved, that the Prudential Committee accept and adopt in substance the ten general principles laid down by the Appraisal Commission of the Laymen's Inquiry on pages 325-9 of *Re-Thinking Missions* and affirm 'its determination to do what is needful toward realizing these objectives without counting the cost of personal and denominational advantage.'

"Resolved, that we set up a Committee of Five which shall be definitely charged with the development of administrative unity and cooperation on each of our mission fields.

"In presenting this statement we invite the enthusiastic endorsement and cooperation of our constituency at home and abroad. We realize that it will take wisdom, courage, patience and prayerful cooperation of the different boards, the missions and the Christian communities on the fields to effect the complete realization of these objectives."

## PLAN OF PROCEDURE

"Re-Thinking Missions" has become a Movement. This Report of the Laymen's Foreign Missions Inquiry awakened fresh and alert attention to the mission of Christianity in a swiftly changing world. The National Committee for the presentation of the results of the Inquiry, in the year of its meetings in every section of the country has found a deepening interest in the study of the Report and eagerness to support its conclusions. Thousands of ministers and laymen are accepting the challenge of the Inquiry and desire to cooperate in this Movement in the faith that it offers changes absolutely necessary to the world service of Christianity. To the end that the crises surveyed (religious, social and international) and the solutions offered by the Inquiry may issue in an operative program equal to the emerging task, the Movement is expressing itself as follows:

### ORGANIZATION

An Executive Committee is responsible for the direction of the Movement. A National Committee of religious leaders—ministers and laymen—from many communions cooperates in determining general policy and procedure. The Committee also invites the cooperation of autonomous local groups in furthering the purposes of the Movement.

### PURPOSE

To foster the further consideration of the possible world service of Christianity as indicated by the Laymen's Foreign Missions Inquiry; to serve as a medium of information; and to cooperate with any Board, Church or other agency which is making effective the principles and recommendations of the Report (*Re-Thinking Missions*) and of the Regional Reports by the Commission of Appraisal.

### PROCEDURE

1. To seek out, endorse, and encourage cooperation with concrete enterprises on the field which, under whatever auspices, are undertaken and prosecuted in harmony with the principles and recommendations of the Report of the Laymen's Inquiry—more especially the following:

- (a) Those agencies and enterprises having, or cooperating in, a comprehensive objective and balanced program in which evangelistic, educational, medical, agricultural, industrial and social service obtain, and that seek the regeneration of individual units and their integration in the socio-religious world-order which Jesus called the "Kingdom of God."



(Copy of a letter that has been addressed to Mission Boards)

- (b) General organizations and specific pieces of work that have intensive concentration of personnel and funds which accents the quality of the product regardless of statistical results.
  - (c) Enterprises where the concept of missionary duty involves the unhurried permeation of the total life of communities by the spirit of Christ, through more carefully selected and better trained personnel which is not burdened with institutional and administrative routine.
  - (d) Enterprises whose leadership recognizes that God has been present in the hearts and hopes of peoples from the beginning of human life and who try humbly and with generous sincerity to share all they have learned of God through Jesus Christ, to the end that men everywhere may come to a vital experience and adequate knowledge of God and living membership in His Kingdom.
  - (e) Christian leadership from abroad that not only definitely recognizes its temporary tenure, but which is actually putting into effect the gradual transfer of responsibility to nationals who have been prepared for leadership by participation.
  - (f) Those agencies at home and abroad that are committed to genuine administrative unity, while safeguarding diverse experimentation and types of work.
2. To communicate with Boards and other agencies to ascertain what work abroad they would suggest as being in full harmony with the specifications named above (1, a-f) in order that information may be communicated to those who wish to support such types of work. The starting or maintenance of specific projects is not a part of this plan.
  3. There are other far-reaching proposals that have been made to the Committee. These, however, are being held in abeyance until trial has been made of the procedure outlined above.

To the Boards:

Dear Sirs:

The attached announcement of the Plan of Procedure on which the National Committee of the Modern Missions Movement proposes to continue to serve the world mission of Christianity indicates our earnest desire to cooperate with the Boards of Foreign Missions of the various communions to the utmost extent possible.

We are quite clear, from our intimate contact with the churches across the country, that many of them desire to make their investment in the types of work that are broadly indicated under the section Procedure 1; as, we have no doubt, many other churches will wish to support work of another kind.

Our first step is, therefore, to ask the Boards whether they are willing to indicate such enterprises, old or new, as clearly meet the general ideals and principles here set forth, and to furnish to us adequate knowledge of them. If there appears to be any indefiniteness or obscurity in our description of these enterprises, we shall be glad to make these specifications more definite.

If you are willing to meet this request, we suggest that you send this information either to Mr. Charles J. Ewald, Executive Secretary, at 77 West Washington Street, Chicago, or to our Research Department (maintained by our Executive Committee at 902 Chapel Street, New Haven, Conn., of which Dr. Orville A. Petty is the Director). In either case nothing will be done with this information except through our Executive Committee, and in the fullest possible cooperation with all interests concerned as conditioned by the purposes to which the Modern Missions Movement is devoting itself.

Yours very sincerely,

ERNEST GRAHAM GUTHRIE,  
Chairman

## PLAN FOR COMMENDING ENTERPRISES

The Executive Committee will publish from time to time a list of specific pieces of work which in its judgment meet the conditions indicated under "Procedure" on Page 11 of this pamphlet. The initial list of commendations will be available shortly. This list will be of the following character :

**FIRST, *Tentative*;** for 1935 only, since some of the examples cited are experimental, and others may undergo change;

**SECOND, *Partial*;** since it is expected that many missionary efforts will be added as our studies continue;

**THIRD, *Positive*;** since it is offered as information desired by potential and discriminating contributors;

**FOURTH, *Cooperative*;** since it is assured that an increasing number of world-minded Christians desire to support work abroad on the basis of its merit and promise, regardless of religious affiliations.

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Note—Others have very recently been invited to membership on the Committee. This pamphlet had to go to press before there was time for all replies. Additional names will therefore appear in subsequent printings.



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GENERAL OFFICES

PITTSBURGH, PA.

May 23, 1934

Dr. Stewart M. Robinson,  
Editor, The Presbyterian,  
1217 Market Street,  
Philadelphia, Pa.

Dear Dr. Robinson:

Your letter of May 22 received..

I am sending Miss McKinney check for \$25.00 as requested in connection with Dr. Mackenzie's Calvin address. I regret that I am unable at this time to respond to your very good statement of May 22 with reference to further financial assistance to the Presbyterian at this time. I have pressing obligations which must be discharged before assuming any new ones; in fact some of them should have been paid long since.

I am glad to note your aggressiveness and only regret my inability to encourage you by some financial backing at this strategic time. I have an idea that Mr. Pew is favorably impressed with the progress you make in the next few months, that it would be very helpful for you to drop in and get acquainted better with him. I am also hopeful that your management will bring Mr. Crowell back to its support.

You need to replace some of us weak sisters with directors who can be of some financial assistance. Meanwhile undoubtedly much improvement can be made in getting additional advertisements for the Presbyterian and increasing its circulation. Very glad to note your attitude with reference to the proposed union with the U.P.'s, which I agree with.

Dr. McEwan has some excellent ideas with reference to increasing the circulation of the Presbyterian which I hope he has conveyed to you.

I am glad to note your getting Dr. Mackenzie lined up with the Presbyterian. I believe



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ad. mak



